The Booke of Nurture

for men seruauntes, and Children:

(With Stans puer ad mensam)

Hereunto is annexed, our Lords Prayer, our Beliefe, and the .x. Commaundements: with godly Graces, to be sayde at the Table, before and after meat. Very vtile and necessary for all youth to learne.

¶Imprinted at London in Breadstreat at the nether ende, by Thomas East

1568.

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Hugh Rhodes. Book of Nurture.

Printed by H Jackson 1577.

In which says, that Rhodes was a Lincolnshire man & master of the Kings Chapel to Edward VI. He had belonged to the Chapel in the Reign of that King's Father.

Wm. Kamper.

1829.

¶ To all Parents and gouernours of youth.

HERE is few things to be vnderstande more necessary, then to teache & gouerne Children in learning and good maner.

For it is a high seruice to God, it encreaseth fauour, it multiplyeth goods, & encreaseth thy good name, it encreaseth prayer, and by prayer, grace, and to vse Children in vertue, and good learning.

The cause of the world being so euill in liuing as it is: is for lacke of vertue in youthe. Which youth sheweth the disposition of their Parents or Maisters, vnder whome they haue ben gouerned: for youthe is disposed to take such as they are accustomed, in good or euyll. For, if the conuersation of the gouernour be euyll, nedes must the Childe be euill: & thus by the Childe, ye shall perceiue the disposition of the gouernour. For of euyll examples, many daungers and abhominable sinnes follow. For the which bothe the Disciple and the Maister shall suffer, and dothe dayly. It is also necessary for a gouernour to vse them to faire speache, and to sette well their wordes with a good aduisement, without stamering. And if ye put them to scole away from you, see ye put them to a discrete maister, that can punishe sharply with patience, and not with rigour: for it doeth oftimes cause them to rebell & run awaye, whereof chaunceth oftimes muche harme. Also their Parents oftimes must instruct them of God and of his lawes, and vertuous instructions of the word of God and of other good ensamples with such other like, and thus by little and little, they shall come to knowledge of reason, faith, and good Christian lyuing.

For as the Apostle saint Paule saith vnto Timothe. He that doeth not regarde the cure and charge of them that are vnder the charge of their gouernaunce: he denyeth the fayth, and is worse then a Pagan. And take good hede of any new seruauntes that ye take into your house, and how ye put them in any authoritie among your children, and what ye giue them, take hede how they spende it.

Also, to appose your seruauntes, if they can our Lords Prayer, they re beleue, and the ten Commaundements. Also if they bring any thing home that is mis taken, or tel any tales or newes of detraction: ye shall them reproue them sharply, if they will not learne: anoyde them out of your house. Nor apparel not your Children or seruaunts that are of lawfull discretion, in sumptuous Apparell, for it is great quietnesse to haue people of good facion in your house. Nor let your Children go whether they will, but know whether they go, in what compayn, and what they haue done, good or euill. Take hede they speake no wordes of vilany, for it causeth much corruption to engendre in them, nor shew them to much carnal loue, and se that they vse honest sports and games. Marke well what vyce they are specially enclined to, breake it betimes, and oft times vse them to heare the word of God preached: and then enquire of them, what they heard preached: and vse them not to reade fayned fables, or vaine fantasies, or of folish loue, it is tyme lost. For if thou learne pure and cleane Doctrine in youth, thou shall power out plenty of good and pure waters in thine age: and if any strife or debate be among them: at night, charitably call them togither, and with wordes or stripes, make them all to agree in one. Take hede if thy seruaunt or Childe murmur, or grudge against thee, breake it be tyme. And when thou heareſt them sweare, curse, lie, or fyght: thou shalt reproue them sharply. And ye that are friendes, or kyn, shall labour how to make them to loue and dread you, as well for loue, as for feare.

¶FINIS.

After this maner, Christ taught his Apostles to pray.

OUR Father which art in Heauen, halowed be thy name. Thy kingedome come, thy wyll be done in earth, as it is in Heauen. Geue vs this day our dayly bread. And forgeue vs our treſpaſces, as we forgeue them that treſpaſſe againſt vs. And leade vs not into temptation. But deliuer vs from all euill. Amen.

¶ The articles of our beliefe, made and composed,

by the .xii. Apostles, of our sauiour Jesu Christ.

S. Peter. S. Andrew. S. James the great. S. John. S. Thomas. S. James the lesse.

I Beleue in God the father almighty, maker of heauen and earth. And in Jesu Christ his onely Son our Lorde.

Which was conceiued by the holy ghoste borne of the virgin Mary. Suffred vnder Ponce Pilate, was crucified dead & buried he descended into hell.

The thirde day he rose againe from the dead. He ascended into heauen and sitteth on the right hand of God the Father almighty.

From

¶ The articles of our beliefe, made and compoſed,

by the .xii. Apoſtles of our ſauiour Jeſu Chriſt.

S. Philip. S. Barthelmew. S. Mathew. S. Symon. S. Jude. S. Mathias.

From thence he ſhal come to iudge the quicke and the dead. I beleue in the holy ghoſt.

The holy catholique church. The communion of ſainctes, the forgiuenelle of ſinnes,

The reſurrection of the body. And the lyke euerlaſting.

¶ Amen.

¶ The.x. Commaundements of almighty GOD.

Taken out of the.xx. Chapter of Exodus.

i. Thow shalt haue none other Gods but me.
ii. Thou shalt not make to thy selfe any grauen Image, nor the liknesse of any thing that is in heauen aboue, nor in the earth be neathe, nor in the water vnder the earth, thou shalt not bow downe to them, nor worship them. For I the Lorde thy God am a gelous God, and visite the sinnes of the fathers vpon the Children, vnto the thirde and fourth generation of them that hate me, and shew mercy vnto thousandes in them ẏ loue me & kepe my commaũdements.
iii. Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not holde him guiltlesse, that taketh his name in vaine.
iiii. Remember thou kepe holy the Sabaoth day. Sixe dayes thou shalt labour, & do al that thou haste to doe, but the seauenth daye is the Sabaoth of the Lord thy God, in it thou shalt doe no maner of worke, thou and thy son, and thy daughter, thy man seruaunt, and thy mayde seruaunt, thy cattell and the straunger that is within thy gates for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and

rested the seauenth day. Wherfore the Lord blessed the seuenth day & halowed it.
v. Honor thy Father and thy Mother, that thy dayes may be long in the lande, which the Lorde thy God geueth thee.
vi. Thou shalt doe no murther.
vii. Thou shalt not commit adultry.
viii. Thou shalt not steale.
ix. Thou shalt not beare false witnesse against thy neighbour.
x. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruaunt nor his maide, nor his oxe nor his asse, nor any thing that is his.

¶ The ende of the.x. commaundements,
and here folowety the Graces.

¶ Godly Graces, to be sayde at the table, before and after meat.

¶ Grace before diner.

IEsus Christe the son of God, ẏ for our sakes dyddest dye and shed thy moste precious bloud for the forgiuenes of our sins blesse thou these our meates and drinkes whiche wee purpose at this time to receiue in thy name, and assiue vs O lord with thy grace of thy holy spirit to amende our liues, that according to thy holy and pure gospel, we may liue to thy glory, and the profite of oure bretherne. And when the dayes of this our pilgrimage shalbe ended. Graunt vs to reste the same in thy peace that we may at the daye of iudgement haue a Joyfull resurrection into euerlasting life, thorough thy most precious death, which arte the son of God and our euerlastinge Sauiour to whome with the father and the holy gost be all houour, glory, & praise, for euer & euer. Amen.

¶ Grace after diner.

O Lord which art the creator of all creatures & hast prepared for them foode, according to ẏ nature of theyr creation, we most heartely thanke thée, for these thy creatures, which at this time we haue receiued in thy name, besechinge the O father, that as our bodies are now by these thy giftes refreshed, our soules may also be nourished with the foode of euerlasting lyfe in thy most holy testament confirmed with the blood and deaths of Jesus Christ thy sonne and our sauiour, to whome with thée and the holy ghost, be all honour, glory & praise for euer and euer. So be it. The peace. &c.

¶ Grace before supper.

BRethren, in that we are now héere gathered togither in the name of the Lorde, to taste of these his gifts which he hathe sent vs, let vs firste giue him most hearty thankes, for these & all other his benefits shewed vppon vs, callinge for grace of his holy spirit, that we

may dayly grow into perfection of godlineſſe to the glory of his moſt bleſſed name, and the comfort of all our brethren myndefull of their neceſſities to ſuccour & helpe the being members of one body with vs, hauing one head Jeſus Chriſt, which gaue him ſelfe for vs, a ſacrifice of ſweete fauour vnto God the father, for the remiſſion of our ſinnes, through his moſt precious blod, for euer and euer to whom with him, & the holy ghoſt be all honour, glory and prayſe, world without ende. So be it.

After ſupper.

WE thanke the O heauenly father, which of thy aboundante goodneſſe haſte this daye ſent vs our fode in due ſeaſon, to nourythe theſe our mortall bodies, with beſeching alſo of thy infinite mercy to pardon and forgiue vs all our offences which we haue committed againſt thy deuine maieſty, that we may this night reſte in thee with a quiet conſcience, abiding thy holy hand, in the morning to rayſe vs vp to doe the thing that ſhalbe pleaſaunt in thy ſight to thy glory, and our ſoules health: graut this O father for thy dearely beloued ſons ſake Jeſus Chriſt our euerlaſting ſauiour, to whom with the and the holy ghoſt be all honour, glory and prayſe, for euer and euer. So be it.

Grace before meat.

LEt vs all nowe at this tyme with a perfecte heart louingly prepare our ſelues to giue all hearty thanks vnto our heauenly Father, which of his bounteous goodneſſe, hath heare prepared meat and drincke for our neceſſitie, in honger to giue vs example of like kindeneſſe, for his loue to our poore neighbours redemed by Chriſt Jeſu, who ſo euer blyſſe vs and theſe his giftes, that bothe our eating, drinking, and ſpeaking, may be to the glory of God through Jeſu Chriſt ou Lorde. Amen.

Grace after meate.

HOnor and praiſe be giuen vnto our heauenly father, by whoſe liberality our bodies here are not onely refreſhed, but alſo moſte mercifully hath giuen his only ſon our ſauiour Jeſu Chriſt, to fæde our wounded ſoules with his precious body and blod ſhed on the croſſe, which is the lyuely bread, meat and drinke, to euery true faythful penitent ſoule: wherefore let vs cõtinually pray for grace, that with this heauenly fode, we may ſpyritually be made ſtronge in all good and godly workes, alowed before God, as liuely members of our ſauiour

Jeſu

Jesu Christ to whome be all power, honor and glory now & euer, world without ende. Amen.

Grace before meate.

AT the beginning of this refection, let vs reuerently, truely & courteously, call vnto our remembrance, the saying of sainct Paule vnto the Corinthians, wrytten in his firste Epistle, where he sayth thus, whether ye eate or drinke, or what thing else so euer ye doe, doe it to the laude, prayse and glory of God, who blesse vs and these his giftes, thorow our Lord Jesu Christ. Amen.

Grace after meat.

NOw we haue well refreshed our bodies, let vs remember the lamentable afflictions and miseries of many thousandes of our neighbours in Christ visited by the hande of God, some with mortall plague and diseases, some with imprisonment, some with extreme pouertie and necessitie, that eyther they can not, or they haue not to fede on, as we haue done, remember therefore how much and how depely you here present are bounde vnto the godnesse of almighty God for your helth, welth & many other his benefits giuen vnto you, thorough our moste mercifull lorde and sauiour Jesus Christ, to whome be prayse, honor and glory, worlde without ende. Amen.

A godly commune Prayer, for all christien Householders.

O Lord God almighty our heauenly Father, and moste mercifull lorde. Thou arte my lyfe, my soule & my bodie. Of all the good which I haue, and all whatsoeuer is mine, that all hast thou giuen vnto me, of thee haue I receiued it, make vpright, and ordeine thou (O beloued God in heauen) all that is in my house, in my handling, going, doing and lyuing after thy godly will, thee to loue & euery man to his profite. For I belcue in thee, on thee is all my trust, that thou wilt not forsake me, my wyfe, my children, and all my whole household. Defende vs (O lord) from sinne, shame, sickneſſe, and from all euill, send vs thy holy Angel, that he may defende vs in all our dedes and liuing, that may leade vs forth the right way, that we may not talke, doe, or thinke any thing against thy holy commaundements and wyl, but thereafter to liue, worshipping thee, and praising thee

for euermore. Through Christ Jesu. Amen.

¶ Verely verely, I say vnto you: what soeuer ye shal aske the father in my name (sayth Christ) he will giue it you. John. vi.

¶ A prayer at your vprising.

O Lorde Jesu Christ, which art the very bright sunne of the world, euer rysing, neuer fallinge, which with thy holsome loke engendrest, preservest, norishest, and maketh ioyfull all things that are in heauen and in earth. Shine fauourably, I beseche thee, vnto my spirit, that the night of sinnes & mysts of errours driueth away, by thy inward light, I may walke all my lyfe without stumbling and offence only as in the day time, being pure from the workes of darkenesse. Graunt this O Lorde, which lyuest and raignest with ỳ father, & the holy ghost for euermore. Amen.

¶ A prayer before ye go to bed.

O Lorde, which art onely God, true, gracious, and mercifull, which commaundest them that loue thy name, to caste feare and care from them, & to cast it on thee, promising most mercifully, thy selfe to be their protectour from their enimies, their refuge in daunger, their gouerner in the day, their light in darknes, and their watchman on the night also neuer to slepe, but to watche continually for the preseruing of thy faithfull: I beseche the of thy bountiful goodnesse (O Lord) to forgiue me wherin I haue offended thee this day, and to receiue me, vnder thy protection thys night, that I may rest in quietnesse both of body and soule. Graunt myne eies slepe, but let myne heart wathe perpetually vnto thee, that the wekenesse of the flesshe cause me not to offende thee lord: let me all times fele thy goodnesse toward me, that I be at all times stirred to prayse thee, late and earely, and at myd daye thy praise be in my mouthe, and at myd night. Lord instruct me in thy iudgementes, that all the course of my life being led in holynesse and puritie, I may be induct at laste in to the euerlasting rest, which thou haste promised by thy mercy to them that obey thy worde (O Lorde) to whom be al honour & glory, for euer. Amen.

¶ A prayer of Salomon, for a competent liuing.

Two things I require of thee, ỳ thou wilt not deny me before I dye. Remoue frō me vanitie & lies: giue me nether beggery nor riches, onely graunt me a necessary liuing, least if I be to ful I might happly be intised to deny thee, & say: What felow is ỳ lorde? or constrayned through pouerty, I might fal vn to stealing & to forswere the name of my God.

¶ The maner of ſeruing a knight, ſquyre, or gentileman.

FIrſt ye muſt be diligent to know your Maiſters pleaſure, and to know the order and cuſtome of his houſe. For diuers maiſters are of ſundry condition & appetites. And if thou be admitted in any office, as Buttry or Pantry, in ſome places they are all one. Then take an inuentory of all ſuch things as ye take charge of, how it is ſpent. For it pleaſeth a maiſter to haue a true reckening, then in your office of the Pantry, ſée that your Bread be chipped and ſquared, & note how much ye ſpende in one day. Alſo ſée your Napry cleane, and ſort euery thing by it ſelfe, the cleane from the foule, and kéepe your houſe of office cleane, & all that belongeth to it. When your maiſter will go to his meat, take a towell about your neck, then take a cupbord cloth, a baſin and an ewer, and a towel to aray your cupborde, then couer your table, and ſet on ſalt, bread and trenchours, the ſalt before the bread, and trenchours before the ſalt, & ſet your napkins and ſpones on the cupbord redy, and lay euery man a trenchour and napkin & a ſpone: and if ye haue mo meſſes then one at your maiſters table, conſider what degrée the perſons are of, and thereafter you may ſerue them, and then ſet downe euery thing at that meſſe as before, except your karuing kniues. If there be many gentilemen or yomen, then ſet on bread, ſalt, trẽchours, ſpones, after they be ſet, or elſe after the cuſtome of the houſe. Alſo ſome doe vſe to ſet before euery man a lofe of bread and his cup, and ſome vſe the contrary, thus muſt you haue reſpect to ỹ cuſtome of yonr houſe, and in ſome places it is the vſe to ſet drink and a lofe or two.

Alſo you ſhal vnderſtand that in ſome places the karuer doeth vſe to ſewe and ſet downe and goeth before the courſe, and beareth no diſhe, and in ſome place, he beareth the firſte diſhe, and maketh obeyſaunce to his Paylter, and ſetteth it downe couered before the degrée of a Knight, or elſe not vſed, and take of the couers and ſet them by. Alſo the karuer hath authoritie to carue to all at his maiſters meſſe in ſpeciall, alſo vnto other that ſit ioyning by them if he liſt, alſo ſée ye haue voyders in a redineſſe to auoyde the morſels that they doe leaue on theyr trenchours.

Then with your trenchour knife, take of such fragments and put them in your voyder, and set them clean againe. And whether your soueraigne haue trenchours or bread, voyde them once or twise, specially when they are wet, or giue him cleane, and as ye see men leaue eating of the first and second dishe: so auoyde them from the table. And then if that so be ye haue any more courses then one or two: ye may make the more haste in voyding, & euer let one dish or two stand till the nert course, and then take vp all, and set downe freshe & cleane voyders withall, and let them not be to full or ye emty them, and then set cleane againe, & loke what sauce is ordeyned for any meat, voide away the sauce thereof when ye take away the meate. And at the degree of a knight ye may set downe your cup couered, and lift of the couer and set it on againe, and when he listeth to drinke, & taketh of the couer: take the couer in thy hand and set it one againe, & when he hath dronken loke the cup of wine or ale be not empty, but often renued. Also the karuer shall break his dish before his master or at side cupborde with cleane knyues, and see there be no lacke of bread nor ale, & when men haue well eaten, and doe begin to ware wery of eating, or if ye perceiue by the countenaunce of your maister when ye shall take vp the meat & voyd the table: begin at the lowest messe, take away your spones if there be any, howbeit ye may auoyde them after brothes and bake meates are past. Then take away your voyders and then your dishes of meate as they were set downe, so take them vp in order, and then set downe cheese, or fruites, and that ended, auoide your cheese or fruites, & couer your cup, ale or wine, first auoyd the ale, and then the wine, then set on a broad voyder, and put therein the small peces of bread and small cromes, with trenchours and napkins, and with your trenchour knife or napkin, make cleane the table, then set away your bread whole and also your voider, and then take vp the salt and make obeysaunce, marke if your maister vse to washe at the table, or standing, if he be at the table cast a cleane towell vpon your table clothe and set downe your basin and ewer before your soueraigne, and take the Ewer in your hande and giue them water, then auoyd your Basin and Ewer and folde the brode cloth togither with your towel therin, & so take them of the borde. And when your soueraigne shal wash: set your towell on the left hand of him, and the water before you at supper or dinner, if it be to bedwarde, set vp your basin and your towel on the cupborde againe. And if your maister wil haue any conceits after dinner, as Apples, Nuts,

or

or creame, then lay forth a towell on the borde and ſet thereon a lofe or two, ſee that ye haue trenchours and ſpones in a redineſſe if nede require, and then ſerue forth your maſter wel, and ſo take it vp againe with a voyder.

¶ The ordering of your Maiſters Chamber at night to bedward.

Ray your cupborde with a cupborde cloth, with your baſin and ewer, candle light and towel, if ye haue help, ſet one to beare a torch, or ſome other light before and a nother felow to beare a towell for your table, with bread as thou ſeeſt nede. And if you haue banket diſhes whatſoeuer it be, as fruits, put in ſondry diſhes, and all other confections of ſpicery, alſo when the diſhes are empty auoyde them from the table, if your ſoueraigne be a knight or Squier: ſet downe your diſhes couered and your cup alſo. And if your ſoueraigne be not ſet at the table let your diſhes ſtande couered till he be ſet, and when he is ſet: then take away the voyders. And when your maiſter entendeth to bedward, ſee that ye haue fire and candle ſufficient, and ſee ye haue cleane water in at night, and in the morning: and if your maiſter ly in freſhe ſheetes dry of the dankiſhneſſe by the fire. And if he lye in a ſtraunge place, ſee his ſheets be cleane & ſweet, and then folde downe his bed, and warme hys night kercheif, & ſee his houſe of office be cleane and helpe of his clothing & draw the curtaines, and make ſure the fire and candle, and auoyde the dogs and ſhut all the doores. And in the euening or in the morning your maiſter being alone if ye haue any thing to ſay to him, then is good layſer and time to know his pleaſure. In the morning if it be colde make a fire, & haue in cleane water, and bringe him his Peticote warme with his Doublet and all his Apparel cleane brushed, and his ſhoes made cleane, and help to aray him, truſſe his points, ſtrike vp his hoſen cleane, and ſet all thing cleane & cleanly about him, giue him good attendaunce, and in eſpeciall among ſtraungers, for attendaunce doeth pleaſe maiſters very well. Thus doing with diligence, God will prefer you to honour and good fortune.

¶ FINIS. C.i. ¶ Here

Here foloweth the booke of Nurture, and of good maners, for Man and Childe.

All ye that would learne, and then would be called wise,
Obedience learne in youth, in age it will auoyd dice.
I am blind in Poets art, thereof I can no skill,
All eloquence I put a part, and folow mine owne will.
Corrupt in speech my breues and longs to know:
Borne and bread in Deuonshire my termes will wel shew.
Take the best and leaue the worst, of truth I meane none ill,
If the mater be not curious, thintent is good marke it well.
Pardon I aske if I offend, thus boldy for to write:
To master or seruaunt (young and olde) I do my selfe submit.
I would reforme both youth and age, if any thing be amis,
To you will I shew my minde, reforme ye where neede is.
All that haue young people, good maners set them to learne,
To their elders w gentle conditions, let do not say no harme.
If they do ill, wise men may report their Parents sone,
How shold they teach other good, belike them selues can none
A good father maketh good childre, if wil doine be them within
Such of custome vse it in youth, in age they will begin.
He that lacketh good maners, is little set by,
Without vertue or good conditions a man is not worth a flie.
Reuerence father and mother (of duty) kinde doth the bynde,
Such childzen encreaseth, a likely to recouer vertue by kinde.

Against father and Mother, multiply no wordes be thou sure,
It wilbe to thee laude, and to thy friends ioyfull to heare.
A plant without moisture, may not bring forth his flour,
If youth be voyde of Vertue, in age he shall lack honour.
First dread God, next fly sin, for earthly things are mortall,
Stand not to fast in thy conceit, for pryde will haue a fall.
Use early rising in the morning, for it hath properties three,
Holy, helthy, welthy, in my youth thus my father taught me.
At six of the clock, at ferdest accustome thee to arise,
Loke thou forget not to blesse thee once or twice.
In the morning vse some deuocion, and let for no neede,
Then all the day afterward the better shalt thou speede.
Or thou thy chamber pas, purge thy nose and make it cleane,
Of filthy things back and belly, thou knowest what I meane
Sponge and brushe thy clothes cleane, that thou shalt on were,
Cast vp your bed, and take hede, ye lese none of your gere.
Make cleane thy shoes, combe thy head and manerly thy brace,
Se thou forget not to wash both thy hands and face.
Put on typ clothing for thy degre, honestly doe it make,
Bid your fellow good morow, or ye your way forth take.
To your friends, and to father and mother loke ye take heede,
For any hast do them reuerence, the better shalt thou speede.
Drede the cursing of father and mother, for it is a heauy thing,
Do thy duty to them, the contrary will be to thy displaysing.

When

When thy Father and Mother come in ſight, do them reuerence
And aſke them bleſſing if they haue ben long out of preſence.
Cleanly appoint you in your array, beware then of diſdaine,
Then be gentle of ſpeach, and manerly you retaine.
And as ye paſſe by towne or ſtrete, ſadly go forth your way,
Gaſe ne ſcoffe, nor ſcolde with man, ne childe make no fray.
Faire ſpeach doth great pleaſure, it ſemeth gentle blood,
Of gentle is to vſe faire ſpeach, it requireth nothing but good.
And when thou commeſt into the church thy prayers for to ſay,
Kneele, ſit, ſtand, or walke, deuoutly looke thou pray.
Caſt not your eye to and fro, all things for to ſee,
Then ſhalt thou be iudged plainly, a wanton for to bee.
When thou art in the Church, do churchly warkes,
Communication vſe thou not, to women, prieſts, nor clarkes,
When your deuotion is done, and time is toward dinner,
Draw home to your maiſters preſence, there do your deuer,
If ye be deſired to ſerue, or ſit or eate meat at the table
Encline to good maners, and to Nurture your ſelfe in able.
And your ſouereigne call you, with him to dine or ſup,
Giue him reuerence to begin, both of meat and cup.
And beware for any thing, preaſe not thy ſelfe to hie,
To ſit in the place appoynted thee, that is curteſy.
And when thou art ſet, and table couered thee before,
Pare not your nayes, file not your cloth, lerne ye that lore.

And thy maister speke to thee, take thy cap in hand,
If thou sit at meat when he talketh see thou stand.
Lene not to thone side, when thou speakest for nothing,
Hold still both hand and foote, and beware of trifeling,
Stand sadly in telling thy tale, when as thou talkest,
Trifle with nothing, and stand vpright when thou spekest.
Thwatt not with thy fellow, nor speake with hie voice,
Point not thy tale with thy finger, vse no such toyes.
Haue audience when thou speakest speke with authoritie,
Else if thou speake wisdome, little will it auaile thee.
Pronounce thy speach with a pause marke well thy word,
It is good hering a childe, beware with whome ye boord.
Talke not to thy soueraigne no time when he doth drink,
When he speaketh giue him audience, that is good I think.
Before that you sit, see that your knife be bright,
Your hands cleane, your nailes pared is a good sight.
When thou shalt speake, roule not to fast thine eye,
Gase not to and fro as one that were voide of curtesy.
For a mans countenaunce oft times declareth his thought.
His looke with his speach will iudge him good or nought.
And see your knife be sharp to cut your meat withall,
So the more cleanlyer, cut your meat you shall.
Or thou put much bread in thy potage looke thou it assay,
Fill not thy spone to full, lest thou lose somewhat by the way.

If

If men eat of your diſh, crome therein no bread,
Leaſt your hands be ſweaty, thereof take ye good heede.
They may be corrupt that cauſeth it, is no faire vſage,
Of bread ſlice out faire morſels to put in your potage,
Fill it not to full of bread, for it may be to thee repꝛouable,
Leaſt thou leaue part, then to meaſure thou art variable.
And ſup not loud of thy potage, no time in all thy life,
Dip not thy meat in the ſaltſeller, but take it with a knife,
When thou haſt eaten thy potage do as I ſhall the wiſh,
Wipe cleane thy ſpone, and leaue it not in the diſhe,
Lay it downe before thy trenchour, thereof be not aſtrayed,
And take hede who taketh it vp, leaſt it be conuayed.
Cut not the beſt morſell for thy ſelfe, leaue part behinde,
Be not gredy of meat and drink, be liberall and kinde.
Burniſh no bones with thy teeth, for that is vnſeemely,
Rent not thy meat aſunder, for to curteſy it is contrary.
And a ſtraunger ſit nere thee, euer among now and than,
Rewarde him with ſome dainties, like a gentleman.
If your felow ſit from his meat, and cannot come thereto,
Then cut him ſuch as thou haſt, that is gently do.
Belke nere no mans face with a corꝛupt fumoſiey,
Turne from ſuch occaſion, it is a ſtinking ventoſity.
Eat ſmall morſels of meat, not to great in quantitie,
Yf ye like ſuch meats, yet folow not euer thy fantaſy.

Corrupt not thy lyps with eating, as a pig in drafte,
Eate softly and drink manerly, beware ye do not quaffe.
Scrath not thy head or fingers when thou art at meate,
Nor spit ouer the table boord, se thou doe not forget.
Pick not thy teeth with thy knife, nor finger ende,
But with a stick or some cleane thing, than do ye not offend
If your teeth be putrified, me think it is not right,
To touch meat that other should eat, it is no clenly sight.
Pick not thy hands, nor play not with thy knife,
Keepe still foot and hand, at meat time begin ye no strife.
Wipe thy mouth when thou shalt drink Ale or wine,
On thy napkin onely, and see all thing be cleane.
Blow not your nose in the napkin, where ye wipe your hand,
Clense it in your hankerchefe, then passe ye not your hand.
With your napkin ye may oft wipe your mouth cleane,
Some thing thereon will cleaue, that can not be seene.
Fill not thy trencheour with mosels great and large,
With much meat fill not thy mouth like a barge.
Temper thy selfe with drink, so keepe the from blame,
It hurteth thy honesty, and hindreth thy good name.
A pynt at a draught, to poure in fast as one in haste,
Foure at a meale is three to many, in such I think waste.
Use thy selfe from excesse, both in meat and drink:
And euer kepe temperaunce, if that ye wake or wink.

Fil

Fil not thy mouth to full, least thou must nedes speake,
Nor blow not out thy crums, when thou doest eat.
Foule not the place with spitting, where thou doest sit,
Lest it abhorre some to see it, when thou hast forget.
If thou must spit or blow thy nose, keepe it out of sight,
Let it not ly on ground, but tread it out right.
With bones and voyde morcels, fil not thy trenchour to full,
Auoid them into a voyder, and no man will it nul.
Role not thy meat in thy mouth, that euery man may it see,
But eat thy meat somewhat close, for it is honestie.
If thy soueraigne profer the to drinke once, twice, or thrice,
Take it gently at his hand, for in court it is the guise.
When thou hast drunk, set it downe, or take it to his seruaunt,
Let not thy maister set it down, then is it well I warrant.
Blow not thy Potage or drink, that is not commendable,
For and thou be not whole of body, thy breth is corruptable.
Cast not thy bones vnder the table, nor none doe thou knacke,
Stretch thee not at the table, nor leane forth thy back.
Afore dinner or after, with thy knife scrothe not the borde,
Such toyes are not commendable, trust me at a worde.
Lean not on the borde when your maister is thereat,
For then will your soueraigne thinke in you checkmate.
Be not ashamed to eate the meate, which is set before thee,
Manerly for to take it, that agreeth well with curtesy.

Cast not thy eyes to and fro, as one that were full of toyes,
Much wagging with the head, seemeth thou art not wise.
Scratch not thy head, put not thy finger in thy mouth,
Blow not thy nose nor loke thereon, to some it is loth.
Be not loud where ye be, nor at the table where ye sit,
Some men will deeme thee dronken, or mad, or to lack wit.
When meat is taken away, and the boiders set in presence,
Put your trencher in the boyder, and also the residence.
Take with your napkin and knife forth cromes before thee,
Put your napkin in the boyder, for it is curtesy.
Be gentile alway and good to please, be it night or day,
With toung and hand be not ragious, let reason rule alway.
When the meat is take vp, and the table cloth made cleane,
Than take hede of grace, and to wash your selfe demeane.
And while grace is saying, see you make no noise,
Thank God of your fare, to your soueraigne giue praise.
When ye perceiue to rise, say to your fellowes all,
Much good doe it you gently, then gentile, men will you call.
Then go to your soueraigne, and giue obeysaunce manerly,
And withdraw you a side, as best for your honesty.
And ye see men in great councel, preace not to nere,
They will say you are vntaught, that is sure and cleere.
Speak not much in thy felowes eare, hiue no ill language,
Men are suspicious, and will think it no good vsage.

Laugh

Laugh not to much at the table, nor make at it no game,
Uoyd slaunderous and baudy tales, vse them not for shame.
Or thou be olde beware so thou maist get a sodaine fall,
And you be honest in youth, in age ye may be liberall.

¶ For the Waiting seruaunt.

If ye wilbe a seruing man, with attendaunce ye begin,
First serue God, then the world euer fly from sin.
Apparel the after thy degree, youth shold be clean by kind
Pride and disdaine go before, and shamefastnesse behinde.
Acquaint your selfe with honest men that are in authoritie.
Of them may ye learne in youth, to auoyde all necessitie.
Serch thou must for friendship, and beware flattery,
With lewd persons I the counsell haue no familyarity.
Beholde not thy selfe in thy apparell, in church ne Street,
To gase on thy selfe, men will think it is not meet.
Cry ne speak with loude voice, where as thou dost walke,
For of light or dronken, named be thou shalt.
Be not slouthfull, for it is the gouernour of all vice.
Nor be enuious to the people, for than ye be not wice.
Please friends, delite not in slouth, that vice wasteth goods,
It dulleth wits, rankleth flesh, and palleth fresh bloods.
If ye come to another mans house to sport and play,
And the good man be at meat, returne and go your way.

If Fortune thee aduaunce and put thee in high degree,
Be liberall and gentle, if thou wilt be ruled by me.
To liberall nor skant, measure is best in euery thing,
To get in one yeare, and spende it in a nother is no liuing.
It is better to saue somewhat and keepe it with good prouision
Then to wish for that is spent, for it is euill deuision.
Measure thy expence, spend gladly auoyde excesse,
Inough is a feast, more then inough is folishnesse.
A diligent seruaunt taking paine for his maister so
No doubt his maister will it consider, and againe for him do.
A maister will know where he is and sometime for his pleasure,
A seruaunt to sucker in anger, to his maister is a treasure.
A seruaunt not reformable, nor of reason will take heede,
He falleth into pouerty, in welth he may not long abide.
Be manly at nede and begin no quarell in wrong ne right.
A iust quarell defendeth it selfe, in wrong do not fight.
Forbeare thou maist, if any will strike then take heede,
Defend thy selfe the law will acquite thee at thy neede.
A man of his hands with hastinesse should not be filde,
Voyd murther saue thy selfe, play the man being compeld.
Be seruisable, cleanly, manly, and swere thou no othe,
Be wise, ready and wel aduised, for time tryeth troth.
Use no Ruffians company, least Ruffian cald thou bee,
Dishonest not thy maister so, for the worst wil fall to thee.

Be

Be not chekmate with thy maister, for a word giue foure,
Such a seruaunt continueth to long, if he pas one houre.
Few words in a seruant, deserueth commendations,
Such as be of much speech, be of euill operations.
Be not to bolde with men aboue thee in degree,
In age, birth, or substaunce, lowlinesse wil do thee honesty:
Take paine in youth slouth is dulnesse be attendent and wise.
Be deligent, suffer a time, an euill seruaunt is full of vice.
Put not thy maister to paine with thy fained suttelty,
Wise men will say little, and suffer to see thy iniquitie.
A man that saith little, shall perceiue by the speech of other,
Be thou still, so the more shalt thou perceaue in another.
Gouerne thou thy tongue, and let not thy words maister thee,
If ye folow euil, ye are like him that will not thriue perdy.
Obstinacy is great folly, in them that should haue reason,
That will not know nor amend, their wits be so geson.
In displeasure forbeare thy fellow, lay all malice apart,
Nor meddle not with such, as ye think to be ouerthwart.
A hasty or wilfull maister, that oft chaungeth seruaunt,
And a seruaunt fleting, lacketh wit & honesty I thee warrant
Change not oft semice, for it betokeneth a seruaunt light,
He careth for no man, nor none for him in wrong ne right.
Attendable seruaunt standeth in fauour for his aduauntage,
Promoted shal he be in office or fee, easyer to liue in age.

Use honest pastime, talke or sing or some instrument vse,
Though they be thy betters, they will not thee refuse:
To prate in thy maisters presence, it is no humanitie,
To speake when thou art spoken to, is no dishonestie.
For your promotion, resort to such as may you auauntage,
Among gentlemen for rewards, to gentilewomen for mariage
Se your eye be indifferent among women that be faire,
And tell them stories of loue and so to you they will repaire.
Such pastime sometime, doth many a man auaunce,
In way of mariage, and your good name it wil enhaunce.
Of worldly pleasure it is a treasure, for to say truthe,
To wed a gentile wife, of his bargaine he neuer rueth.
What is most trouble to man of all things liuing,
A cursed wife shortneth his life, and bringeth on his ending.
Women nice and not wise, maketh men when they should slepe,
Like as a fether in the wether, of such I take no kepe.
Fulgentius declareth (de miptiis in Cana Galile)
The conditions of men and women, a part I will shew ye.
He liketh Christ to a good man the auethor of all veritie,
To rule him selfe and all things, to obey to man truely.
He likeneth a good woman to the mirrour of humility,
In them is rooted pacience, where springeth faith by charity.
Faith and trust in good women both in deed and word,
Loving God, obeying their husbands, clean at bed and bord.

Likened

Likened women to Idols taken for gods, yet they wer diuels,
Iudge ye if women now be corrupt with any such euils.
Women to blame or defame, I will dispraise none,
Say as ye list, women are ill to trust, all things but one.
Faire and good are two qualities, scarsely in one body seene,
Fairenesse is sone seene, hir pacience & goodnesse is ill to deme.
For to saue that a man would haue, is at large without a keper,
Who can stay that will away, for without restraint let hir.
To wed a woman that is bothe faire and wise,
Is to haue inough for him selfe, and for hir asmuch thrise.
The best lying with a woman, when she is young clean & light,
When thou wilt feble thy body and head, and wast thy sight.
Who is ill to please, whose heart and eye is insaciable,
An olde man and a young woman, to satisfy is vncurable.
When womens wits are moued, of reason they take no heed,
To please them againe, must be for loue mede or dreed.
Pride, Couetous and Lechary, if thou wilt from them fly,
From treasure, apparel, and faire women, withdraw thy eye,
Be not to bolde in word and deed, for it is but little honesty,
In chamber with women vse not to much familiaritie.
Tell them nought that will not beleue thee at thy word,
It appereth by them their good will they may litle afforde.
Of women ye haue hard part, whereby ye perceiue my mynde,
Few words to the wise is best, thus I make an ende.

I holde the wise and well taught, and likely to be holy,
That can beware to see the care of a nother mans foly.
Marke the mirrour of an honest man, and marke how he doth,
Do thou like to him, then dost thou wisely forsoth
It is better to be poore and honest, to liue in rest and mirth,
Then to be rich with sorow, and come of noble birth.
If thou wilt haue helth of body, euil diet eschew
To get a good name, euil company thou must not sue.
Euill ayres corrupt mans body, euill company doeth the same,
Voyde euill company, thereof commeth honesty & good fame.
All birds do liue by kinde, that are like in fether,
God and bad, wilde and tame, all kindes do draw togither.
Great diuersitie is betwene pride and honesty it is sone sene,
Among wise it is sone iudged, and knowne what they bene.
By their condition, or facion, all thing sheweth as it is,
Jagged or ragged, proud or meeke, wise men call it exces.
Many haue conning and vertue without gouernaunce,
Wo worth reason ill vsed, for it lacketh remembraunce.
Better is to speake little for profit, then much for payne,
It is pleasure to spend and speake, but hard to call it againe.
Use not hasty angre a wise man will take leasure,
Custome of sodaine malice, will turne one to displeasure.
First think, then speake, and then doe it with discretion,
Giue with good will, and auoyde thy enimie with prouision.

Euill

Euill men take paine to go hell, and all for worldly pleasure,
Derer then good men go heauen: in god is all their treasure.
Learne or ye be lewd, follow the proued mans aduise,
Thou shalt perceiue more by this glose, then by the letter is.
Be content with faire rebuke, and haue thy fault in mynde,
The wiselier thou doest, the better shalt thou finde.
If thou be wise, consider thy friende both in word and deed,
And thank him that giueth thee cloth, drink and bread.
Turne not thy face like a churle, as void of all meekenesse,
To them that do the good, giue thanks and shew gentilenesse
Many couet much and little paines therefore will take,
If thou wilt a master please, from sloth thou must awake.
One thing take hede, thy time spend not in vaine,
Time mispent or once lost, can not be called againe.
Seeke in youth, and thou shalt finde, to be one not vntaught,
Wise or folish to rule, or be ruled, or to be set at naught.
Take paine in youth if thou wilt be called wise,
Or thou must take it in age, and be full of vice.
Kepe measure in welth, a time is to thee lent,
Better is to saue then to suffer when all is spent.
To remember before what will fall, it shall thy heart ease,
Fortune doth ebb and flo, good forwit doeth men please.
Liue iustly, do well and haue well, let men say what they list,
Be secret to thy selfe euer beware of had I wist,

Better is a bird in hand, then in wood two or three,
Leaue not certaine for vncertaine, I aduise thee.
Take hede betime for time hath no measure,
Praise goodnesse, blame euill, loue is a treasure.
Better is truth with pouerty, then riches with shame,
Couetise auoydeth gentilenesse, lechery good name.
Sufferaunce aswageth ire, amendeth that is amisse,
In little medling is rest, in a busy toung none there is.
Be not hasty in a matter but marke well the ende,
Be not so to thy selfe, though another thee offende.
Presume thou not to hy, lest it turne thee to blame,
In trust is treason, be ruled by reason, flee shame.
No maistry it is to get a friende, but for to keepe him long,
As to thy selfe, so do thy friend among.
Where thou art put in trust, be true in word and deed,
In a little falshod is shame, in truth much meed.
Braule not with thy neighbour, let him liue in rest,
For such oftentimes, biddeth them an euill feast.
Among fooles there is much strife, disdaine and debate,
With wise men euer rest and peace, after a good rate,
There is neuer quiet, where angry folk dwell,
Ten is nine to many, there malice is so cruell.
Shew gentlenes to thy seruaunt, willing to amend,
Wisdome willeth to forbeare, though he offend,

In malice be not vengeable, as S. Mathew doth speake,
Due correction is nedefull, blessed are the meeke.
Chide seldome, therein gentlenesse is none,
Proue and then chuse, of two harms make none.
To forbeare where thou maist ouer, is gently do,
Malice toward thy frende, maketh him thy fo.
A good man doth good it is very plaine,
If his deedes be contrary all he doth is vaine.
Correct not other and do thy selfe the same,
For it giueth thee an euill name:
Finde not faut in men of good perseueraunce,
Correct thy selfe of thy wilful ignoraunce.
Controle not your fellowes faults as ye were cleere,
To pleasure other while they will be nere.
Do for other in thy prosperitie,
And thou shalt be done for in thy aduersitie.
If thou be come of a gentle or noble plant,
Thy conditions will shew I thee warrant.
Subdue the ill that will not good order abide,
Beware of common grudges at euery tide.
Conceiue not in thy minde that thou canst do all,
Lest when thou thinkest thy selfe sure thou fall.
A high minded man thinketh no body like him,
At his highest, yet is he not worth a pin.

Under thy gouernaunce do no man blame:
Use gentle spech so get thee a good name.
An honest man will rebuke his fault him selfe alone,
And perceiue him selfe he hath ill done.
Moue no man that is angry and full of teen:
A spark kindleth fire, if it be forced to bren.
To thy felow haue neuer disdaine,
If vnkindnesse happen, yet be friends againe.
To forbeare in anger is a friendly leche,
Your rage past, you will repent your speche.
A wonderfull thing, and easy to be done,
To leaue pleasure, kepe silence, and folow reason.
For better is to rule then to be ruled,
Disdaine not least your name be defiled.
Loue vertue hate vice, time doe not thou wast,
Spend in measure, such as thou hast.
Bable not much if thou wilt be called wise,
To speake much is taken for vice.
A foole will teach but will not be taught,
Contrary him he setteth thee at naught.
All men are knowne by the workes they go about,
An honest mans words be not to doubt.
Sampsons strength and not reason withall,
Holdeth not a man from fall.

Many haue skill and lacke that should go thereto,
Some are in authoritie and little can do.
All policy no one man hath, though he be of high science,
One hath learning another experience.
Conning with pride, an officer cruell is an heauy case,
The poore man proud, the rich a theefe, lacketh grace.
A time for all thing to be merry or glad,
Conning without grace is ill clad.
But not young men in authoritie that are proud and light,
A man tryed in youth, his experience is of might.
Many take to much pride in cunning,
Than is he not worth a pudding.
A fooles displeasure to wise men is profitable,
His good will vnstedfast, his desire vnsatiable.
Reply not against a proud mans tale much,
For he thinketh him selfe none such.
Better it is to beat a proud man then to rebuke him,
They think their conceit wise, yet it is very thin.
Stedfastnesse will enhaunce thy name,
Slow in good deeds is great shame.
If thou play and sport with one simple of birth,
Vse gentle pastime, men will commend your mirth.
Be ware of subtill craft, therein be not infect,
If euill be done where thou art, men will thee suspect.

Boast not of baudinelle to haue it known,
Do well, for an euill name is sone blowne.
A man clenly arayed ought cleane words to preach,
Use words like apparell, be like in speach.
Be not to bolde in your aray, nor yet of your goods,
More worthy is honesty, then gay hoods.
To giue reuerence to thy elders be thou faine,
Or they may haue of thee disdaine.
Report no slaunder, ne shew any flattery,
It sheweth priuy malice, and is voyde of curtesy.
Medle lyttle and thou shalt synde it ease,
In least medling thou shalt most please.
Aduise what you speake, where, how and whan,
To be beloued is the property of a wise man.
Think or ye speake, take good hede at lest,
By thy speche men will perceaue thee best.
Praise not thy selfe, to haue soueraignty,
Good deedes shall put thee in authoritie.
At thine owne conceit laught not nor make game,
Auoyd slaunder and baudy tales for shame.
Laugh not to much, inough is a treasure,
Much laughing (men say) lacketh measure.
To sad is not best, the meane is aduauntage.
Mirth for policy sometime, is wisdome and no ouer age.

Of

Or ye begin marke the ende, and take good hede,
A good forethought is a friende at nede.
Be not hasty thine aunswere to make,
Least thou repent after, when it is to late.
Get or thou spend, then bid thy friend good morow,
Take paine, and auoyd sorow.
A bird in hand is worth then ten at large,
He that may be free and will not, take of him no charge.
Dispraise not in absence, be not vengeable,
For small faultes, small correction is commendable.
Refraine wrath and correct at leasure,
To vtter malice sometime doth great displeasure.
Honest men haue honest words early and late,
With their betters and play not checkmate.
At thy friends house by night or day,
When reckening is past then go thy way.
When thou borowest keepe thy day, though it thee paine,
Thus maist thou the soner borow againe.
Keepe promise and day then take no thought,
Or else it may be full derely bought.
Some euer borow, but neuer bring againe,
Euer nedy still putting their friends to paine.
Alway begging and euer borowing, can not long endure,
Such doe fall when they thinke them selues most sure,

It is great beauinelle to man that hath nothing to loſe,
More paine to them that hath plenty, ſaith the gloſe.
If thou ſpend aboue thy degree, thou ſhalt ſlake,
Take heede betime, and thou maiſt ſleep when other wake.
Aboue thy degree couet not to maintaine,
Spend not thy goods prodigally in vaine.
Looke or thou leap, the more eaſe to take,
If thou leap or thou loke, wiſdome is to late.
Good counſaile in thy works, doeth greatly pleaſe,
Comfortable to thy friends, to thy ſelfe eaſe.
Be not moued if thy friend tell thee plaine,
Malice of minde, is quieted againe.
A mans wiſdome is moued when he is ill sayde vnto,
Suffering is a vertue, fooles cannot ſo do.
When occaſion is, ſeeke profit for it laſteth not euer,
It commeth and goeth as pleaſeth the giuer.
If thou wilt ſpeake with thy maiſter gently go and ſee,
It is againſt maner, he ſhould come to thee.
Some are euer borowing, refuſing no perſon or time,
Caring for them ſelues and not for thine.
Vſe gentile conditions, giue the poore of thy good,
Part thereof toward their liuing and food.
Speak truth gently is very good,
Fained ſpeech commeth of vilains blood.

Mock no man what so euer he be,
For it is but small curtesy.
To dispraise thy enimy is blame,
Say well therefore for shame.
A still man is a castle, and kepeth him from wo,
A busy toung oft his frend maketh his fo.
A gentleman vnstable is folly,
Shamefull life in any man is vngodly.
A gentleman should be mercifull by his naturitie,
Liberall and curteise and full of humanitie.
Poore men faithfull and obedient in their liuing,
Voydeth rebellion and bloodshedding.
Keepe grace and gouernaunce in thy minde,
Wanton in youth, vice in age by kinde.
Boast not of thy riches for soueraignty,
Thy deedes will put thee in authority.
To a straunger shew not thy minde,
Some can no councell in binde.
To vnknowne men giue no credence,
Some will customably lye, but truth will out.
To vtter griefe doeth ease, as I herd say,
And counsaile do neuer bewray.
If other record thy saying may seeme true,
Vtteraunce of counsaile, maketh some to rue.

Keepe close secrets without good probation.
For people be full of deception.
Take hede how you breake your minde, for flattery,
In all my life I could skant finde one trusty.
Finde one a friende, then proue him, that thou wilt trust to,
So shalt thou know what he will do.
If thou haue a friend, chaunge not for a new,
They that trust but them selues, for friends nede not sue.
Here thy enimies tale to the ende,
Refuse not the rebuke of thy friende.
If thy friende came to thy house for loue or amitie,
Put away sadnesse, and shew familiaritie.
Gifts receiued, ponder thy degree,
A poore mans hearty reward, is worth other three:
Of whome thou receiuest, giue somewhat againe,
Empty fists cannot thankes retaine.
If a straunger sit thee nere, make him good cheere,
That he may report thy name far and neere.
Retaine a straunger after his degree,
Another time he may doe as much for thee.
Of secret matters speake not, if thou be sage,
Talke discreatly and not outrage.
Honest men be content with such as they finde,
And take all things with a good minde.

Com-

Commaund not in a nother mans house nor contend,
So shall other thee commend.
A man that is nothing liberall,
Commeth not of gentilenesse at all.
Sit not in the hyghest place where the goodman is present,
Giue him place, marke his maners with aduisement.
Regard honesty where euer thou art bent,
Or else some men will not be content.
In sport and play with man and Childe,
Be thou euer mereke and milde.
Suspect no counsaile, if it be not to thee moued,
For frowded thoughts are oft deceiued.
If thou come to a mans house, knock or thou go in,
Presume not to far, though he be of thy kin.
If ye be sent of message, know it sure throughout,
Then maist thou speake boldly without any doubt.
Delite to rede good bookes, marke them well,
Thereof commeth knowledge, wisdome and councell.
Here of this matter I make an ende,
He that seeketh wisdome, is his owne friende.

¶ He that spendeth much, & getteth nought
He that oweth much and hath nought:
He that loketh in his purse & findth nought
May be sory and say nought.

¶ He that may and will not,
He then that would shall not:
He that would and cannot,
May repent and sigh not.

¶ He that sweeteth till no man trust him,
He that lyeth till no man beleue him:
He that boroweth till no man will lend him,
Let him go wher no man knoweth him.

he ẏ hath a good master & can not kepe him
he ẏ hath a good seruāt & not cōtent w̄ him
he ẏ hath such cōditiōs ẏ no man loueth him
may wel know but few men wil know him.

¶ Imprinted at London
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